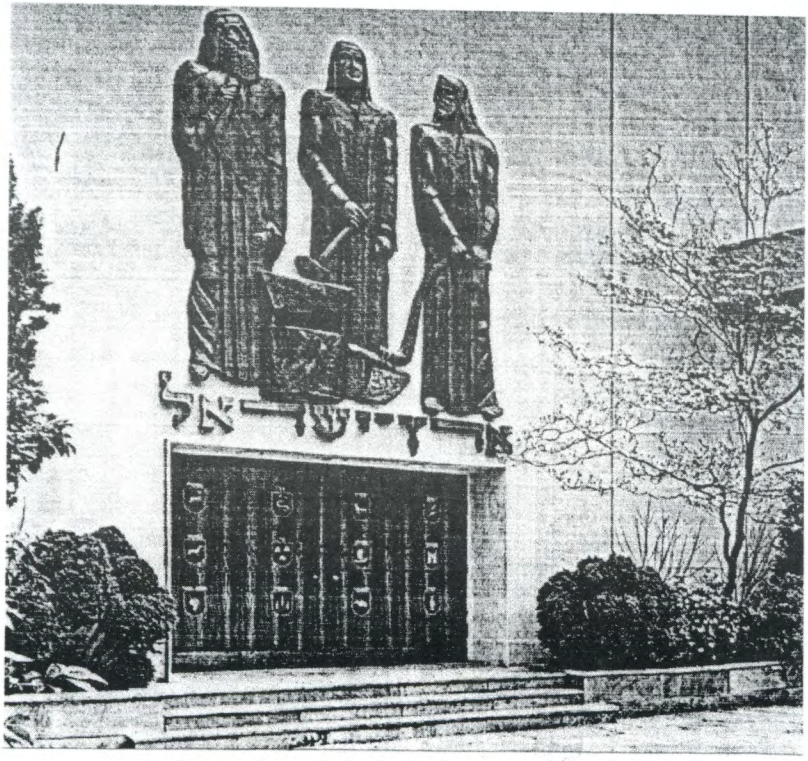
THE SHEKEL

שקל

Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.

VOLUME XXXX No. 3 May-June 2007



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VOLUME XXXX No. 3 (Cons. #213)
MAY - JUNE 2007

EDWARD SCHUMAN, Editor

TABLE OF CONTENTS

Our Organization....2
President's Message....3
The Editor's Page....4
The Jewish Palestine Pavilion....5
Beyond Hitler's Grasp....8
The Hurva Synagogue....10
Isaac, Moneyer to King Henry of England
By Marvin Tameanko....12
A Rothschild Medal....17
The Language of Yiddish....18
Error on Israel's Gershwin Medal
By Mel Wacks....20
M.A. Novomeysky....21
Profile of a World Traveler
By Donna Sims....24
Lillian Wald Medal....26
Safeguarding Israeli Banknotes
By Shmuel Aviezer....28
Medal for a Richeous Gentile
By Ben Yablok....29
The Story of Moses....32
Alexandria in Egypt....35
The Enigmas of Agrippa
By David Hendin....37
Metal Tokens of Moledet
By Ady Bar-Tov....39
Jerez de la Frontera....43
A.I.N.A. Dealer Directory....46
Membership Application....48

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© 2007 American Israel Numismatic Association
ISSN 0087-3486

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

GENERAL CONTACT

P.O. Box 13063 Silver Spring, MD 20911-3063
Email: ainatreasurer@lycos.com or
Email: ainapresident@lycos.com Tel: 818-225-1348

EDITORIAL CONTACT

3900 Island Blvd. B-401 Aventura, FL 33160
Tel: 305-466-2833 Fax: 305-466-2834 Email: feathers@bellsouth.net

OFFICERS

MEL WACKS, PRESIDENT
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President's Message

By Mel Wacks

I am pleased that many members have been calling me with suggestions, comments and occasionally problems. I am always happy to hear from you. Call me at (818) 225-1348 and please leave a message if I am out. You can also reach me via email at ainapresident@lycos.com. One member had an excellent idea for promoting our hobby; he suggested that members consider donating a life membership to their local synagogue, church, library, etc. In addition, Israel coins could be donated to encourage students and others to learn more about our wonderful hobby and the history behind it.

I am very pleased to announce that David Hendin, one of the world's leading experts on ancient Judaean coins, and author of "Guide to Ancient Jewish Coins," "Ancient Scale Weights and Pre-Coinage Currency of the Near East," "Not Kosher: Forgeries of Ancient Jewish and Biblical Coins," etc. will be our featured speaker at our annual meeting at the World's Fair of Money Convention of the American Numismatic Association. It will take place at the Midwest Airlines Convention Center in Milwaukee, Wisconsin on Thursday, August 9th from 1-3 PM. Admission is free, refreshments will be served, and guests are welcome.

David will give a comprehensive illustrated introduction to the fascinating field of "Biblical Coins" that will appeal to beginners and experts alike. If you can't attend, David Hendin's talk will be videoed and offered on a DVD to all AINA members. As usual, the AINA annual meeting will be held in conjunction with the Israel Government Coins and Medals Corporation, and we will be honored to have Raphael Jehudai attending; he will give us a preview of the historic and artistic coins and medals of Israel that will be issued in the coming months.

The **Index to the Shekel Vol. XXV-XXXV 1993-2002** has been prepared by Ya'akov Mead and is now available on our web site at www.amerisrael.com (click on "Articles"). If you don't have access to the Internet, most libraries can help you. We thank Ya'akov for his monumental effort!

Happy collecting,

Mel

The Editor's Page

By Edward Schuman

Your editor was a young lad, twelve years old, when the 1939 Worlds Fair took place in New York City. I was able to attend the fair perhaps a half dozen times with my parents and was amazed by what I had seen. What I remembered most was the Trylon and Perisphere and General Motors ride into the future where the highways of today were shown were part of the theme the "World of Tomorrow". I still remember the plastic pickle souvenir given out by the Heinz Company.

Many different countries around the world participated in the fair and over 44 million people attended its exhibits in two seasons. Among the countries the Jewish Palestine Pavilion introduced the world to the concept of a modern Jewish state, which a decade later would become Israel. Jews saw the possibilities to use this Palestine Pavilion to support the Yishuv, the Jewish community in Palestine and the future for a Jewish national home. The story of how important this pavilion would be and the many obstacles to be overcome is in this issue.

"Medal for a Righteous Gentile" is an article by A.I.N.A. member Ben Yablok. There have been over 21,000 original presentation medals that have been awarded to righteous gentiles, but it is extremely rare that they find their way into a numismatic collection. In his article, Mr. Yablok methodically writes about the trials and tribulations he encountered when he inquired at Yad Vashem about the medal in his possession. A most unusual article and worthwhile reading. This should serve as a guideline for any who acquire a similar item.

AINA supporters Ira and Larry Goldberg will be auctioning the Alan Levine Collection of nearly 1,000 ancient Jewish coins in their May 27-30 sale. A Year 5 Shekel and the Menorah coin issued by Antigonus Mattathias will be featured. The catalog is regularly $15, but if you phone 1-800-978-2646 and say that you are an AINA member you can get it FREE! Or view the catalog online at www.goldbergcoins.com.

Till the next issue

The Jewish Palestine Pavilion

The first Jewish Palestine Pavilion at a world's fair in the United States took place in 1939. The fair was located in New York City, home of the largest Jewish community in the United States. Not since 1853 had there been a world's fair in New York City.

By the mid-1930s, when the city was selected as the site for 1939/1940 fair, Jews in New York had become an increasingly confident and successful immigrant community. Jewish businessmen and politicians, many of them from New York, were on the various boards and committees of the Fair. They formed a veritable Who's Who of national and international figures. Many of them were also active in Jewish communal affairs. Several of them were men of such enormous wealth that any one of them could have underwritten the cost of the Jewish Palestine Pavilion, much as Baron de Rothschild had done for the Palestine Pavilion at the 1931 International Colonial Exposition in Paris.

Palestine exhibits intended to spur trade and investment, as well as Jewish colonization, were appearing since the 1890s in Germany, England, France, and Palestine itself. Such exhibits accompanied the early Zionist Congresses, some were soon incorporated into world's fairs, while others became world's fairs in their own right. Before World War II, Jews saw the possibilities and seized the opportunity to use Palestine exhibitions to support the Yishuv, the Jewish community in Palestine, and the upbuilding of a Jewish national home.

The theme of the New York World's Fair of 1939 was "The World of the Future" and what innovations there were at the fair. A simulated trip to the moon, Westinghouse's talking robot and a talking Plymouth, highways of the future, and the public display of many 'firsts'.... nylon, plexiglass, fluorescent lighting, the first 3-D movie.... and television. Along with all this, fitting in with all the innovation, was an exhibit that most people know virtually little, if anything, about. The Jewish Palestine Pavilion.

Yes, this was 1939 and Israel was not established until 1949. But there it was, the positive affirmation of the State- to- be. And in it was displayed the sentiments of the Jewish yearning for stability and security in the ancestral homeland and evidence of the hard work that had already been made - including all the progressive innovations effected, such as the kibbutz -- in building the foundations of statehood.

The Jewish people, along with others, were in turmoil internationally during the 1930s. The world was in an economic depression, dating to the

Stock Market Crash of 1929. There were increasingly desperate needs for Jewish emigration from Nazi Germany, most recently motivated by the horrors of the Kristallnacht pogroms of 1938 throughout Germany – only several months prior to the opening of the World's Fair. Despite the emergency, the doors of America were virtually closed: American immigration laws were tightened as of 1924, denying entry to refugees. And in addition, according to research, there were at least 800 anti-Semitic organizations in the United States with a membership of about 3 million.

Conditions for Jews fleeing persecution were no better in the League of Nations – mandated Palestine. The Arab riots in British-controlled Palestine created chaos there between 1936 and 1939, resulting in increasingly drastic restrictions on Jewish immigration from Nazi neighboring countries.

Once Britain, the government entrusted by the League of Nations to bring a Jewish homeland into being, declined to enter a Palestine exhibit in the Fair, an American Jewish committee was founded to do so and various proposals were put forth. The plan that was accepted by the Fair's Board was one promoted by Meyer Weisgal who had staged a successful pageant, about the age-old Zionist longings of the Jewish people, at the 1933 Chicago Fair called "The Romance of a People."

Instead of time, however, he concentrated on constructing a building on land leased by the Fair, to house information he desired Americans to know about Jewish life in Palestine. In the process of developing his ideas, Weisgal employed an architect who had immigrated to Palestine in the 1920s. The architect, Arieh el-Hanani fabricated a simple Israeli- Bauhaus design, akin to the prevailing style of construction in Tel Aviv.

The design comprised three rectangular buildings: one broad one, with two seeming arms. A tower stood symbolically guarding the pavilion, just as towers guarded Jewish villages in pre-state Israel. Inside the structure would be housed ten exhibit rooms and a restaurant. And adorning the exterior doors would be three metallic figures crafted by the artist Maurice Ascalon. As shown on the front cover of this issue, the 14 foot high relief was of three types of individuals who labored on behalf of Eretz Israel, the Land of Israel: the toiler of the soil, the manual laborer, and the scholar.

The dedicatory plaque written by Chaim Weizmann, who would become the first President of Israel, reads as follows:

"This pavilion bodies forth the story of a deathless struggle four thousand years old - a struggle for the freedom of an idea and a people. He who seeks to understand what it is that underlies the emergence of this struggle must think of the homelessness of the Jewish People, the unbroken and unbreakable bond of sentiment between the Jewish People and Palestine, the transformation of frustrated city dwellers into bands of pioneers, and the liberation of constructive energies which results from moral liberation. These are the spiritual realities which precede and explain the physical realities presented in the Jewish Palestine Pavilion."

It was Albert Einstein that gave the keynote address at the opening of the Pavilion in April of 1939. And the building itself was adorned with an Eternal Light kindled at the Western Wall in Jerusalem, in memory of those whose lives were lost in fighting for a sovereign Israel.

Because the pavilion was not sponsored by an existing government, it was placed in the Fair's "Community Interest" Zone. It stood right next to the Temple of Religion and in sight of the Fair's symbols, the 700- foot Trylon tower and 200-foot Perisphere globe, affectionately called the Lulav and Esrog - ritual objects for Sukkot - by the Jews, at the time.

It was said that many Jewish programs were commenced at the Fair's Temple of Religion (which could be used by any denomination for other than prayer) and continued at the pavilion. Thus served the Jewish Palestine Pavilion at this wonderful fair that brought hope to the world, even as Europe was being enveloped in war, in 1939 and 1940, the second year of the Fair.

The 19mm silver expo piece was minted by Whitehead & Hoag, one of the largest advertising novelty firms in the country, in existence since 1892.

Beyond Hitler's Grasp

A great many Jews know the story of how the Danes rescued 8,000 Jews from the Nazi's by smuggling them to Sweden in fishing boats. Very few Jews, including me, until yesterday, know the story of how all 50,000 Bulgarian Jews were saved. Not a single Bulgarian Jew was deported to the death camps, due to the heroism of many Bulgarians of every walk of life, up to and including the King and the Patriarch of the Bulgarian Orthodox Church.

In 1999, Abraham Foxman, the National Director of the Anti Defamation League flew with a delegation to Sophia to meet the Bulgarian Prime Minister. He gave the Prime Minister the first Bulgarian language copy of a remarkable book " Beyond Hitler's Grasp," written in 1998, by Michael Bar Zohar, a professor at Emory University. (A Bulgarian Jew who had migrated to Israel and then to the USA). This book documents the rescue effort in detail. The ADL paid for and shipped 30,000 copies to Bulgaria, so that the population could partake in the joy of learning about this heroic facet of their history.

This story is clearly the last great secret of the Holocaust era. The story was buried by the Bulgarian Communists, until their downfall in 1991. All records were sealed, since they didn't wish to glorify the King, or the Church, or the non Communist parliamentarians, who at great personal risk stood up to the Germans. And the Bulgarian Jewish Community, 45,000 of whom went to Israel after the War, were busy building new lives, and somehow the story remained untold. Bulgaria is a small country and at the outset of the War they had 8 million people. They aligned themselves with the Nazi's in hopes of recapturing Macedonia from Yugoslavia and Thrace from Greece. Both provinces were stripped from them, after W.W.I.

In late 1942 the Jews of Salonica were shipped north through Bulgaria, on the way to the death camps, in sealed box cars. The news of this inhumanity was a hot topic of conversation. Then, at the beginning of 1943, the pro Nazi Bulgarian government was informed that all 50,000 Bulgarian Jews would be deported in March. The Jews had been made to wear yellow stars and were highly visible.

As the date for the deportation got closer, the agitation got greater. Forty-three ruling party members of Parliament walked out in protest. Newspapers denounced what was about to happen. In addition, the

Patriarch of the Bulgarian Orthodox Church, Archbishop Kirili, threatened to lie down on the railroad tracks. Finally, King Boris III forbid the deportation. Since Bulgaria was an ally of Germany, and the Germans were stretched militarily, they had to wrestle with the problem of how much pressure they could afford to apply. The Nazis decided to let the situation pass.

Several points are noteworthy. The Bulgarian Jews were relatively unreligious and did not stand apart from the local populace by virtue of garb, or rites. They were relatively poor by comparison to Jews in other countries, and they lived in integrated neighborhoods. Additionally, the Bulgarians had many minorities, Armenians, Turks, Greeks, and Gypsies, in addition to Jews. There was no concept of racism in that culture. The bottom line here is that Bulgarians saw Bulgarian-Jews as Bulgarians, and not as Jews.

And, being a small country, like Denmark, where there was a closeness of community, that is often missing in larger countries. So, here was a bright spot that we can point to as example of what should have been. The most famous of those saved was a young graduate of the Bulgarian Military Academy. When he arrived in Israel, he changed his name to Moshe Dayan. The rest is history.

A medal of Moshe Dayan and a Bulgarian coin picturing King Boris III are the dual illustrations for this article.

THE HURVA SYNAGOGUE

The Hurva Synagogue, located in the Jewish Quarter of the Old City of Jerusalem, was the main synagogue in Jerusalem from the 16th to the 20th century. In the year 1700, a mass immigration of Rabbi Judah he-Hasid (Segal) and his 300 students (some sources claim over a thousand) arrived in Jerusalem from Poland. They bought the courtyard next to the Ramban Synagogue, which had been closed by the Ottomans in 1589 due to Muslim incitement. On this site they began building a synagogue to accommodate the increased Jewish population of the city.

Due to the sudden death of their rabbi and the subsequent decline of the community, the immigrants were unable to finish construction. In 1721, the unfinished structure was burned together with the 40 *Sifrei Torah* it contained by an Arab mob. From this time on, the site was called *Hurvat Rav Yehudah HaHasid* ("the ruin of Rabbi Judah the Pious"). The name was commonly abridged to "the Hurva" or "the ruin."

The site remained desolate for almost 140 years, until a new synagogue was built by the disciples of the Vilna Gaon. This group of ascetic Jews, known as *Perushim*, had immigrated to Palestine from Lithuania between 1809 and 1812 and settled in Safed. Several outbreaks of disease and the Great Earthquake of 1837 drove many to Jerusalem, where they formed the bulk of the Ashkenazic community.

In the 19th century the synagogue was rebuilt with financial assistance from Moses Montifiore. The new synagogue took nine years to build, and was completed in 1864. The synagogue contained 42-foot-high window arches and a domed ceiling that rose 82 feet above the ground. It was the tallest structure in the Old City and was visible for miles. Although officially named "Beit Yaakov" after James (Yaakov) Rothschild, the synagogue was still universally known as the Hurva.

For the next 84 years, the building was widely considered the most beautiful and most important synagogue in Palestine. It also housed the Etz Haim Yeshiva, the largest yeshiva in Jerusalem. It was the center of Jewish spiritual life in the city and was the site of the installation of the chief rabbis of both Palestine and Jerusalem.

The Hurva synagogue was the last outpost of Jewish resistance in the Old City of Jerusalem during the Israel War of Independence. When it was captured by the Arab Legion of Jordan during the battle for Old Jerusalem in 1948, its captors dynamited it to show that they controlled the Jewish Quarter. The Jordanian commander on the scene is reported to have told

his superiors: "For the first time in 1,000 years, there's not a single Jew left in the Jewish Quarter, and not a single building that hasn't been damaged. This will make the return of Jews here impossible."

After the reunification of Jerusalem by Israel in 1967, plans were made to rebuild the synagogue as part of the general renewal of the Jewish Quarter. Plans were commissioned from architect Louis Kahn, a world-renowned architect who was also a founding member of the Jerusalem Committee. Unfortunately, Kahn died before the project could be realized. Disputes arose over the modern façade of the proposed new building, which some felt did not properly match the Jewish Quarter's aesthetic. An Englishman, Sir Charles Clore, took the initiative and agreed to fund the project, provided it could be completed in a specified number of years (his wish was to see the project completed before his death). Sir Denys Lasdun drew up plans that were also modern but more closely adhered to the original; however, bowing to the objection of Prime Minister Begin, the Minister of Interior at the time who refused to sign the papers so that construction could begin.

Time ran out and the Hurva was not rebuilt. However, Sir Clore's daughter provided the necessary funds to create one of the few open spaces in the Jewish Quarter. Because no permanent solution could be found, a temporary, symbolic solution was agreed upon whereby one of the four arches that originally supported the synagogue's monumental dome was recreated. The height of the original building, including the dome, had been twice as high as the symbolic arch.

In 2005, the Israeli government announced its plan to rebuild the Hurva Synagogue exactly as it had appeared before the Jordanian destruction, assigning the project a budget of 28 million shekels ($6.2 million). Work has started on the site and is expected to take four years.

To commemorate the event, the Hurva Synagogue medal was minted in 1906. One side shows the Synagogue before its destruction in 1948. The other shows the memorial arch constructed in memorial.

ISAAC, MONEYER TO KING HENRY II OF ENGLAND

By Marvin Tameanko

Many of the monarchs of medieval Europe employed Jewish mint masters. We know of several Jewish coin makers, called 'moneyers' (monetarii in Latin), who worked in Spain, France, Germany, Czechoslovakia, Hungary and Poland but historians question whether Jewish mint masters were appointed in medieval England. Even though there is much literary and numismatic evidence for the existence of English Jews as coin makers, scholars are usually cautious and will not commit to a conclusion on this matter. Coin collectors however are more daring than academics and they insist that there were many Jewish moneyers in medieval England.

It was the cruel fate of the Jews of the medieval, feudal world to be denied ownership of farm land and membership in the guilds and so, unable to work the land or practice a craft or a trade, they engaged in peddling small wares or selling old clothes, and some turned to money lending. Indeed, charging interest on loans, a practice considered as biblical usury and abhorrent to the church, became the major activity of some of the wealthier Jews of Europe. But this business was not without risk and peril. Christian borrowers had all the legal advantages in litigation when they were sued for defaulting on payments and Jews, lending money to noblemen or kings, could be easily banished or even executed by the authorities who were controlled by the royalty. However, when the great Norman king, William I, the Conqueror, occupied England in 1066, he invited Jewish bankers and financial experts from Rouen to come to England and create a system for converting the taxes, usually given in produce or 'kind', into currency. These Norman Jews had lived in France since the Roman era and were well established as court advisors and financiers. By the 12th century their many descendants became prosperous and influential in royal circles. William the Conqueror had always given his Jewish bankers preferential treatment and protection from the laws of the Church, and this policy was carried on by his successors, especially by the first Plantagenet king ,Henry II, 1154-1189.

The function of issuing and even minting coinage was closely associated with banking practice in feudal times and it appears that several Jews in England became official moneyers appointed by King Henry II in1180 to strike his new, reformed currency. The names of the mint masters and the cities in which the mints were located were inscribed on the reverses of the coinage and we have English coins recording several

Jewish sounding names. These include Daniel of Salisbury, Salumun (Solomon) of Canterbury, Sawul (Saul) of Gloucester, Samuel of Canterbury, Abel of London, Jacob of Norwich, Jacob of Bristol, Joseph of Northampton and Isaac of York. Of course historians argue that many Christians at that time took biblical names but the names of all the other moneyers functioning during that century in England were mostly native Anglo-Saxon or Norman or perhaps derived from the New Testament, but never from the patriarchs of the Bible. It seems that Old Testament names, passed on from ancestors, were preferred by the Jews, even as they are today.

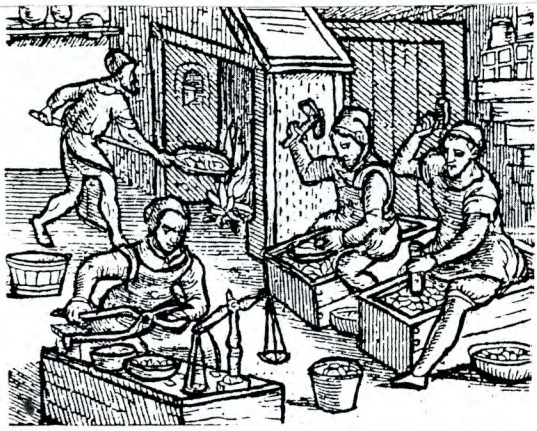
Unfortunately, historical records do not mention Jews as official 'monetarii' in England but this is not a critical point and may simply be a method of concealing the fact that Jews were officially employed by the crown. On the positive side of the argument, we do know that many of the cities mentioned on the coins as mints did have substantial Jewish communities. Also, the documents indicate that there was an Isaac, son of Moses and an Isaac Blund living in York during the 12th century. Both of these men were undoubtedly Jews and one of them may have been the Isaac of York, appointed as a mint master by Henry II in 1180.

To prove this theory about Jewish mint masters working in England we need only consider the career of the moneyer, Isaac of York Isaac was recorded as the 'attorney' (representative or agent) in York, called Everwic in the 12th century, for Aaron of Lincoln, a Jew believed to have been one of the richest men in England in those days. Readers familiar with the history of the martyrdom of the Jews of England will immediately recognize the cities of York and Lincoln as the sites of terrible tragedies for the Jews but those events come later in this story.

Henry II of England, 1154-1189, the first Plantagenet king of England and father of Richard I, Coeur de Lion, hero of the Third Crusade, ruled over an empire consisting of England, Wales, Ireland, and Normandy, Anjou and Brittany in France. By his marriage to Eleanor of Aquitaine, he also controlled Pictou, Aquitaine and Gascony in France. Henry was an educated monarch, an experienced leader and good administrator. In reforming the methods of raising revenue Henry II reorganized the mints in England and established six new ones at London, Winchester, Northhampton, Exeter, Wilton anYork. These mints struck his new, reformed silver coins, which we call the 'Short Cross' pennies, to replace the older 'Cross and Crosslet' designs. The Short Cross coinage was issued, basically unchanged, from 1180 to 1247, a period of 67 years, and it became one of the most stable currencies in Europe. It is reputed that for many years Henry II collected these coins from the populace as the 'Saladin

Tithe', a tax to provide relief for the Christians in Jerusalem after the city was captured by Saladin in 1187.

The names of the new moneyers appointed in York were listed in documents as Alain, Efrard, Hugo, Hunfrei, Gerard, Iohan, Nicole, Renaud, Tomas, Turkil, Willem, and Isaac. These are the usual native Saxon or Norman names of England except for the one Jewish sounding name, Isaac. If he was a Jew, the most reasonable explanation for Isaac's appointment is his connection to Aaron of Lincoln, who may have served as a financial advisor and banker to the king and his court. As usual, the names of these moneyers appeared on the coins they struck, Isaac being engraved as ISAC.



A woodcut illustration of a medieval English mint factory.

For identification purposes the Short Cross coins are grouped into eight main classes, 1 to 8, with the minor subdivisions in each category designated by lower-case letters. Class 1, struck during Henry II's reign, is subdivided into a, b, and c types. We know that Isaac issued coins of Class 1a and 1b only, with 1b being the most common. All his coins are very rare, with the British Museum collection containing a handful of Isaac's Class 1a types and only a few Class 1b specimens. Some of Isaac's coins were found in recently discovered hoards of Medieval English pennies. One Class 1b coin, cataloged as number 97, was found in the hundreds of coins in the Moor Monkton hoard located in Yorkshire in 1984. Two Class 1b types, numbers 367 and 368, were in the Wainfleet, Lincolnshire hoard discovered in 1990. The classes of Short Cross pennies can be distinguished by the slight differences in the king's portrait on the obverses but also by the shapes of the letters used in the inscriptions. For example, the letter 'E' used on class 1a coins is a modern-looking, capitalized form, and the letter 'C' looks like the capital E without the middle cross bar. On class 1b coins the letter 'E' looks similar to the Greek letter epsilon and the

letter 'C' looks like an upper-case C with a vertical bar in front. The letter 'H' in both classes is engraved as a lower-case 'h'. All these coins carry the facing bust of the king on the obverse, holding a scepter, and the surrounding inscription states in Latin, HENRICVS REX, Henry the King. The reverse designs always consist of a short cross with four pellets between each arm, all within a border of dots. The reverse inscription for Isaac's coins struck in York is ISAC ON EVERWI, meaning Isaac of Everwic (York). The small Maltese cross in the inscriptions shows where the legend begins and ends.

A silver, Short Cross penny of Henry II, Class 1a, struck after 1180 in the city of York, by Isaac the moneyer. English Hammered Coinage, Vol. I, by J. J. North, similar to 963.

A Short Cross penny of Henry II, Class 1b, struck after 1180 in York by Isaac. English Hammered Coinage, Vol I, by J. J. North, similar to 962.

Protected by the prominence and influence of Isaac the moneyer, the Jews of York prospered and the years following 1180 may have represented a golden period for this small community. But it did not last for long. Henry II died in 1189 and he was succeeded by his son Richard I. When a group of eminent Jews attempted to bring gifts to the new king in his palace in Westminster they were stopped by a mob who, inflamed by the speeches of the clergy calling for a new crusade against the Muslims and the recapture of Jerusalem, rioted and wounded or killed several of the Jews in the delegation. The violence soon spread to London and many of the Jews there were attacked and their houses plundered. King Richard, who had adopted his father's policy of favoring and personally protecting the Jews of his kingdom, tried to stop the riots but failed and the

destruction and killing went on in other cities such as Lynn, Norwich, Lincoln, and Stamford. By March of 1190, the riots reached York. In all the other cities the city Sheriffs, the medieval Police Chiefs, obeyed Richard's command and stopped the violence. But not in York where the Sheriff himself lead the mob and equipped it with battering rams to break down the walls of a timber castle where about 150 Jews had sought refuge. The site of this castle still exists today but is now occupied by a later stone fortress called Clifford's Tower. The Jews fought off the mob for several days and when all seemed lost, most of the men killed their wives and children, then committed suicide. Several families accepted the besiegers promise of safe conduct if they converted to Christianity, and they surrendered. Instead of being baptized, these Jews were all immediately slaughtered by the frenzied mob. It is mentioned in the local history that the medieval tally-sticks, the records of the nobles' debts to the Jews, looted from the bankers' homes, were joyfully burnt in the cathedral of York just after the massacre.

After restoring calm the authorities assigned some of the blame for the riot in York to the moneyers who were colleagues of Isaac. The historical records state that Willem, Everard, Turkil and Hugo of York were fined for their involvement in the massacre. The fate of the treacherous Sheriff of York is not known but this massacre has entered the annals of Jewish martyrdom as a catastrophe equivalent to the suicide of the defenders of Masada who fought against the Romans in AD 73.

We do not know if Isaac of York was amongst the Jews who died in this massacre but the great English author, Sir Walter Scott, memorialized a persecuted Jew he called 'Isaac the Jew' in his famous novel of those medieval times, titled 'Ivanhoe'. In 1290, under King Edward I, 1272-1307, the Jewish bankers were replaced by Italian Christians and, no longer useful to the crown, the entire Jewish community of England was expelled. The Jews returned only 365 years later in 1655, when Oliver Cromwell, the Puritan, Protector of England, invited Dutch Jews to resettle in the land. This 'second wave' of Jewish immigrants gave birth to the vibrant, English Jewish community that we know today.

A Rothschild Medal

A silver medal commemorating the Golden Wedding anniversary of Freiherr Wilhelm Karl and Freifrau Mathilde von Rothschild was recently offered on Ebay. A unique specimen struck in gold resides in the collection of the Jewish Museum in New York. The medal is listed in the museums publication Great Jewish Portraits in Metal as FB 247 with the obverse side only illustrated.

Wilheim Karl's father, Karl Mayer von Rothschild was born in 1788. From 1821 he lived in Naples and Frankfort and became banker to the kingdoms of Sicily, Sardinia, and Naples, of the Papal States, and of the duchies of Parma and Tuscany. He was made a "Freiherr" by the crown of Austria in 1822 and consul-general of Sicily at Frankfort in 1829. Karl Mayer left four sons—Mayer Karl, Adolf Karl, **Wilhelm Karl**, and Alexander—and one daughter, all of whom married members of the Rothschild family.

The number of marriages between cousins in the later history of the family is remarkable, especially in the second and third generations after the five brothers had gone to five different capitals. Altogether of fifty-eight marriages contracted by the descendants of Mayer Amschel Rothschild, no less than twenty-nine, or exactly one-half, have been between first cousins. It is noteworthy that these marriages as a rule have been fertile, which is what is anticipated by biological science, but several of the unions have resulted in daughters only, which is also anthropologically significant.

Karl Mayer was born at Frankfort-on-the-Main May 16, 1828 and died there Jan. 25, 1901; With his brother Mayer Karl he became joint head of the Frankfort house in 1855, and he was sole head from the time of his brother's decease (1886). He married Mathilde, daughter of Anselm Rothschild of Vienna, and left two daughters.

As neither Wilhelm Karl nor his brother Mayer left a male heir, the Frankfort branch of the house of Rothschild was discontinued (July 1, 1901).

THE LANGUAGE OF YIDDISH

Yiddish has been, for a thousand years, the "Mama Loshen"- the spoken language – of most European Jews and those who immigrated from Europe. Yiddish was not only a written and spoken language; it was a living literary-cultural system and provided a framework for the education and enjoyment of large segments of the Jewish population which did know another language. Yiddish developed from Hebrew and German, with Romance and later Slavic elements. Through Yiddish, people learned of their own cultural sources, which were written in Hebrew, as well as the contemporary non-Jewish world around them. From the 19th century Yiddish became the language of a comprehensive and rich culture, which included literature, theater, songs, folklore, newspapers and humor.

The late 19th century and early 20th century are widely considered the Golden Age of secular Yiddish literature. This coincides with the development of Modern Hebrew as a spoken and literary language, from which some words were also absorbed into Yiddish. The three authors generally regarded as the founders of the modern Yiddish literary genre were born in the 19th century, but their work and significance continued to grow into the 20th. The first was Sholem Yankev Abramovitch, writing as Mendele Mocher Sforim. The second was Sholem Yakov Rabinovitsh, widely known as Sholom Aleichem, whose stories about רעקיכלים רעד הי־בט (*tevye der milkhiker* = Tevye the Dairyman) inspired the Broadway musical and film Fiddler on the Roof. The third was Isaac Leib Peretz.

At the start of the 20th century, Yiddish was emerging as a major Eastern European language. Its rich literature was ever more widely published, Yiddish theater and Yiddish film were booming, and it had even achieved status as one of the official languages of the Belorussian SSR. Educational autonomy for Jews in several countries (notably Poland) after World War I led to an increase in formal Yiddish-language education and to the 1925 founding of the Yiddish Scientific Institute, later YIVO Institute for Jewish Research.

Yiddish emerged as the national language of a large Jewish community in Eastern Europe that rejected Zionism and sought to obtain Jewish cultural autonomy in Europe. It also contended with Modern Hebrew as a literary language among Zionists.

On the eve of World War II, there were between 11 and 13 million Yiddish speakers. The Holocaust, however, led to a dramatic, sudden

decline in the use of Yiddish, as the extensive Jewish communities, both secular and religious, that used Yiddish in their day-to-day life were largely destroyed. Although millions of Yiddish speakers survived the war, including nearly all Yiddish speakers in the Americas, further assimilation in countries such as the United States, Soviet Union and the strictly monolingual stance of the Zionist ideology led to a decline in the use of Yiddish. Nevertheless, the number of speakers within the widely spread Orthodox (mainly Hasidic) communities has lately been steadily on the rise. Although used in various countries, Yiddish has attained an official status of a minority language only in Moldova and Sweden.

There have been frequent episodes of debate about the extent of the linguistic independence of Yiddish from the languages that it absorbed. Some commentary dismisses Yiddish as a mere jargon, although precisely that term, in Yiddish, is also used as a colloquial designation for the language, but without pejorative connotation. There have been periodic assertions that it is a German dialect and, even when recognized as an autonomous language, it has sometimes been referred to as Judeo-German.

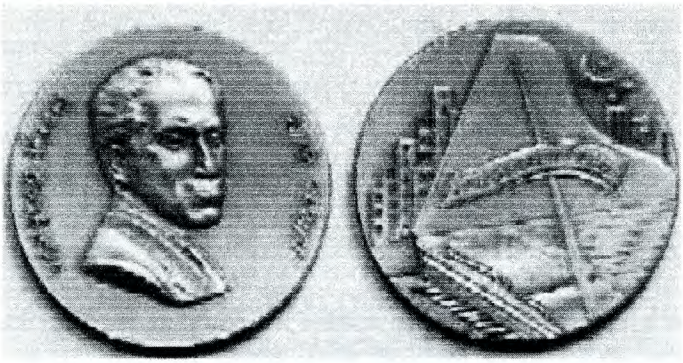
My wife Florence is able to speaks Yiddish, having heard it as a child from her parents who were Polish immigrants. As a child, she went to the Yiddish Theatre regularly and has seen most Jewish performers. In our travels throughout the world, she has always found a person to converse to. In Moscow, in the synagogue the women were eager to speak with her. In Paris in the Morais section, in Argentina, visiting relatives, Yiddish was the common language.

The words Yiddish and "Mama Loshen" along with two Jews on top of the earth represent the universality of Yiddish culture.

A Klezmer musician floats above a Jewish village in the Diaspora and in Israel, above him

Error on Israel's Gershwin Medal

By Mel Wacks



It has been pointed out by no-less than Alan Gershwin, that there is an error in the George Gershwin medal that was issued by Israel a few years ago in their "Jewish Contributors to World Culture" Series. The reverse of the medal, designed by Shuki Zaks, features a piano with the inscription "Fascination."

However, George Gershwin never wrote a song with the title "Fascination"! "Fascination" was published in 1932, with music by F.D. Marchetti and lyrics by Dick Manning. It starts off:

It was fascination, I know
And it might have ended right then at the start.
Just a passing glance, just a brief romance
And I might have gone on my way empty-hearted.

On the other hand, George Gershwin wrote "Fascinating Rhythm," with lyrics by his brother Ira, for the 1924 Broadway musical *Lady, Be Good!* Here is a portion:

Fascinating Rhythm,
You've got me on the go!
Fascinating Rhythm,
I'm all a-quiver.

What a mess you're making!
The neighbors want to know
Why I'm always shaking
Just like a flivver.

M.A. Novomeysky

The Dead Sea works traces its origins to the work of the mining engineer and dedicated Zionist M.A. Novomeysky. He used his experience in extracting salts from the lakes of Siberia and the Far East to create thechemical industry in Palestine. .

Novomeysky was born and spent his early years in Barguzin in Siberia He was brought up with a sense of Jewish identity and was taught Hebrew and Bible. Barguzin is a town to which the Tzarist Government would send political offenders, Novomeysky's paternal grandfather and his maternal great grandfather having been exiled there.

At age 11 he entered into an eight year program at a technical high school into what was later called the Irkutsk Industrial and Technical College. It was during this time that he acquired an interest in the mineral salts in the high altitude lakes near Barguzin. He continued his studies in mining engineering at what was then called the Royal Prussian Mining Academy at Klausthal, in the Harz Mountains. Here as a student he analyzed the water of the lakes, and built a pilot plant to try out a method of extracting and processing these salts.

He spent more than seven months of 1905-1906 in prison for being involved in revolutionary activities, released by an amnesty after the 1905 Revolution, and with pogroms taking place all over Russia, fled on a false passport to Berlin. It was here that he met Prof. Otto Warburg, the botanist, who was the head of the recently formed Palestine Colonization Bureau. Prof. Warburg allowed Novomeysky to see a unpublished report paper by the geologist Prof. Max Blanckenhorn, of Marburg University, who had just returned from a scientific expedition to Palestine. Other members of his expedition included agriculturist Aharon Aaronsohn and zoologist Israel Aharoni. Blackenhorn had conducted his researches on Dr. Herzl's invitation. The report was of great interest to Novomeysky. It contained a detailed description of the shores of the Dead Sea and analysis of its waters. The analyses of the Dead Sea water interested him principally because chemically that water remarkably closely resembled the waters of lakes of both Eastern and Western Siberia, and his principal work till then had been the extraction of the valuable salts of those waters.

At the time of the Kolchak regime in Siberia, Novomeysky was active in Jewish affairs. He was the head of the National Council of United Jewish Communities of Siberia and the Far East, and of the regional Zionist organization. The census of 1897 showed that in Siberia there were 30,500 Jews. Under Tsarism in Russian, the touchstone of the political climate was

always the current attitude towards the Jews. Any failure, any political unrest, any revolution, finally added up to new repression of the Jews. The mass emigration of Russian Jews to America in the 1880's was caused by the outrages against Russian Jewry which followed the Russo - Turkish War. The second wave of emigration was the result of the pogroms of 1906, after the unlucky Russo - Japanese War had come to its end and been followed by an attempt at revolution. However, apart from the Government-organized pogrom of 1905 at Tomsk, Siberia had been free from this sort of thing. But now the distribution of anti-semitic literature in the army and among the peasantry, and the open threat of new pogroms, seriously alarmed the inconsiderable Jewish population of Siberia. With the fall of the Siberian dictatorship of Kolchak and the takeover by the Bolsheviks, Novomeysky put in an application for permission to go abroad. He had already made up his mind to go to Palestine, to play a part in the economic development of the Jewish National Home proclaimed by the Balfour Declaration of 1917, and now already governed by the British military authorities pending the arrival of the first Civil High Commissioner. He left for in Palestine in 1920. All of his property was confiscated.

In Palestine, Novomeysky set out to get the concession from the Mandate authorities for extracting minerals from the Dead Sea. Towards this goal, he brought over Dr. Mordechay Bobtelsky, later Professor of Inorganic Chemistry at the Hebrew University, who had experience at the Stassfurt potash industry, to work on the chemical processes. There was opposition from the British Parliament to granting the concession to Novomeysky's group. Formidable opposition came also from other quarters, one being an American consortium.

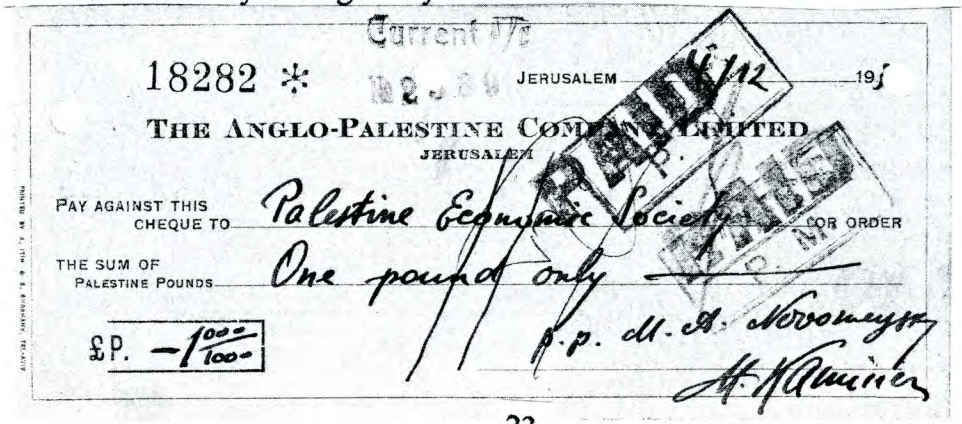
In 1924 it became known to Novomeysky that two American concerns, The General Motors Corporation and Du Pont de Nemours, with the Standard Oil of New Jersey in the background, "together representing perhaps the largest combined industrial and chemical industry forces in the world," became interested in the bromine reserves of the Dead Sea. In that year Standard Oil of New Jersey began marketing the first leaded petroleum. To prevent fouling of engine cylinders, Dibromoethylene was needed as a fuel additive.

The Head of the Palestine Desk of the Colonial Office told Novomeysky that the Government had already made up it's mind to award the Dead Sea bromine concession to the Americans. Novomeysky turned for help to Sir Alfred Mond. Sir Alfred, in his capacity as President of the Economic Board of Palestine, wrote a strongly worded letter to the group's representative, in part: "...I would certainly use what influence I possess against such a proposal being entertained. You will readily

understand that the matter is of more than industrial significance. The Dead Sea represents the only important mineral wealth of Palestine, and those of us who are interested in establishing there a National Home for the Jews cannot contemplate with equanimity the control of this passing into the hands of the American group, who are not interested in the economical development of the country." The American threat to the concession was put off, as Novomeysky stated, "Not that I imagine my arguments alone to have been decisive. Indeed no. I was also enjoying the fruits of the support given to me by Mond, Weizmann and Rothschild – particularly the first"...

After nine years of work, on May 22, 1929, the concession agreement was signed between "The Crown Agents for the Colonies acting for the Governments of Palestine and Trans-Jordan," and Mr. Novomeysky and his collaborator Major Tulloch. Among the other terms, "the concession is the lease at a nominal rent of four square kilometers of land for evaporation purposes abutting upon the north-western end of the Dead Sea, and further land actually required for auxiliary works. The term of the concession is for seventy-five years. The concessionaires are to have the exclusive rights for twenty-five years to extract mineral salts from the Dead Sea, and at the end of that period they will have the first option on any proposed further concession." After the tenth year of operation, the company was required to produce a minimum each year of 50,000 tons of potassium chloride, of 80% purity, each year. From the time of the granting of the concession until production was interrupted by the 1948 war, the Palestine Potash Company produced 1,040,000 tons of potash and 8,200 tons of bromine.

The Anglo-Palestine Company check, probably as a donation, was issued to the Palestine Economic Society for One Palestine Pound from the account of M. A. Novomeysky. The year is obliterated by a punch cancel so is unknown. It is endorsed on the back "For and Behalf of Palestine Economic Society and signed by Eliezer Hoofien.



PROFILE OF A WORLD TRAVELER

David Gursky, of Gardena, California, was born in Montreal, Quebec, Canada in 1930. He graduated from Baron Byng High School in 1948 and attended one year of college. He went to work for his father as a plumber and then migrated to Los Angeles in 1959 where he met and married Vivianne Feldman on December 25, 1964. Together, they adopted one son, Michael, on June 12, 1970. Vivian passed away in 1982. David worked for several companies in the Los Angeles area, one being as an estimating salesman of hospital cubicle track. He started Saferail in 1966, a company which manufactured grab bars and hospital cubicle track. Saferail merged with Commercial Washroom Equipment Co. (CWECO) in 1970. After working at CWECO for over 40 years, David finally retired from the business world.

David loves to travel the world. He visits Israel annually to see family and to check on an investment of his in houseboats on the Red Sea of Eilat. Unfortunately, that business investment did not work out, but his loss was at a minimum after selling out. Since 1990 and to this very day, David's companion and traveling partner, Vera Schoenig, are still enjoying life and traveling the world together. In 2002, David was asked by the JNF to join their car rally from London to Jerusalem. They supplied David and Vera with a 1970 Rover which Vera had to drive because David had a broken foot at the time. Since then, they have rallied through Ireland in 2003 and Switzerland in 2005. They are again planning on joining the rally this year from London to St. Petersburg.

David became a collector in 1980 when a friend of his had inherited several mint sets and medals from Israel. His friend asked him that since he traveled to Israel all the time, would he please find out what these items may be worth. Well, David not only found out the information for his friend, but this newfound knowledge sparked something within him that is still there to this very moment. His eyes were opened to a whole new world, the world of collecting and, as he calls it, he was instantly "hooked". David ended up purchasing his friend's collection for $300 and thus began his fascination with all the different areas of collecting Israel. Today, David can proudly proclaim that he is in possession of every coin and medal that the State of Israel has ever produced, other than a few of some of the commissioned medals. He also has approximately 80 percent of all paper money that has been issued. In addition to these three main

areas of collecting Israel, David has broadened his massive collection to include sports medals, military badges and pins, AINA tokens and anything else from Israel that has a token or coin in it. Growing up during the "Haboiyim" movement, David's passion for Israel is as strong today as ever. David is a true collector at heart. In addition to all the items he collects from Israel, he also a great passion for collecting Hobo nickels.

In March of 1994, David joined up with the incoming AINA Tour to Israel. David was already in Israel and being that I too was on this particular tour, I do remember coming outside the airport doors and there he was waiting for us. On this tour, which was under the guidance of then AINA president Moe Weinschel, David was able to personally meet several dealers and to this day, they still not only do business together but still remain good friends: J. J. Van Grover, Jay Cline and Ray Burns (shown below is a picture taken at the IGCMC hosted dinner in Jerusalem, showing J. J. Van Grover, myself, David and Jay Cline). It was Ray Burns who convinced David to begin collecting error U. S. paper money. This part of his collection has grown now to over a thousand error bills. Along with AINA, David belongs to several organizations: the ANA; the Jewish National Fund; World Presidents Council; B'nai David, Synagogue, where he was president for 12 years; the Philatelic Society of Israel and the INS/ICC of Los Angeles.

Written by Donna J. Sims, NLG

Jewish-American Hall of Fame Medals Honor Lillian Wald, "The Jewish Florence Nightingale"

The Jewish-American Hall of Fame's 2007 honoree is Lillian Wald, "The Jewish Florence Nightingale." This is the 38th medal in what is currently the longest series of art medals being issued in America. In a speech to Vassar students on October 12, 1915, Ms. Wald encouraged the young women to serve the public. She quoted from Proverbs 31:20, ***"She reacheth forth her hands to the needy***." These words are inscribed on her limited edition medals, designed by award-winning sculptor Virginia Janssen, that also feature a nurse visiting a mother and her three young children.

Quantities of the large 2-inch, 3 oz., high relief medals are strictly limited to 500 bronze, available to AINA members at the reduced price of just $25; in addition, 250 pure silver medals are available at the special price of $85, and 50 gold-plated silver at the discounted price of $125. Add $5 per order for shipping. Orders can be placed by calling (818) 225-1348 or send a check to the non-profit Jewish-American Hall of Fame, 5189 Jeffdale Ave., Woodland Hills, CA 91364.

Lillian Wald (1867-1940) became a legend to the hundreds of thousands of Jewish immigrants who streamed to the shores of the United States in the late 1890's and early 1900's. She wanted to enter Medical School, but instead enrolled at New York Hospital's School of Nursing. Later, Ms. Wald recruited another nurse, Mary Brewster, and they made themselves available to anyone who needed help. They charged very little for their services and gave freely to those who could not afford to pay. Many times they would spend the night with a sick patient, and they would often arrange for surgeons to come when a patient was too ill to be moved.

In 1893, Wald and Brewster created the Henry Street Visiting Nurse Service, which became the major model for visiting nursing in the United States. Their headquarters at 265 Henry Street became the Henry Street Settlement House. In 1898, they had a staff of eleven full time workers, nine of them nurses, and by 1916 there were more than one hundred nurses.

Lillian Wald persuaded the city to begin a program of public nursing and the Board of Education to put nurses into the public schools. She spoke out against the popular movement to restrict the immigrants, viewing the immigrants' culture as a valuable contribution to the American way of life. Ms. Wald was appointed to several government committees, and also found time to help found the National Association for the Advancement of Colored People. She also persuaded President Theodore Roosevelt to create a Federal Children's Bureau to protect children from abuse, especially in the form of improper child labor; Ms. Wald turned down President Taft's offer to be bureau chief in 1912, believing herself more useful at Henry Street.

The Henry Street Settlement still stands on New York's Lower East Side, now serving the neighborhood's Asian, Negro, and Latino population. And today, with over 9,500 highly skilled care providers, the Visiting Nurse Service of New York is the largest not-for-profit home health care agency in the nation, making over two million professional home visits to more than 100,000 patients each year.

For information about all those honored by the Jewish-American Hall of Fame, visit their web site at www.amuseum.org/jahf.

Safeguarding Israeli Banknotes

by Shmuel Aviezer

The current series of Israeli banknotes were put into circulation during the year 1999. In January the denominations NIS 20 and NIS 100; in October the denominations NIS 50 and NIS 200. After eight years it looks appropriate to refresh the memories about the security features, which were originally embedded in the banknotes in order to impede counterfeiters from trying to forge them. These features apply to all the four denominations.

Paper: It is specially produced and has some rustling sound, as of dry leaves blown, when handled.

Watermark: It is incorporated in the white area of the note together with a small circle enclosing the Hebrew initials of the person's surname. When the note is held against the light the person's image is discernible.

Security thread: It is implanted along the width of the note and is visible when held against the light.

Look through: A small triangle is printed on either side of the note in opposite directions. When the note is held against the light the two triangles join together to form a Star of David.

Printing: a) The portrait, the sign for the blind and the features in the back are printed in intaglio, the specific process that bestows conspicuously to the features they are printed with. (b) The glimmering metallic golden color in the left-hand corner in the front disappears when photocopied. The repetitive denomination in micro-letters, embossed therein also fades away. c) Latent image: In the bottom right-hand comer of the front a triangle is located, which is visible only if the note is held horizontally at eye level and tilted. Optional variable ink: A constellation of ten small squares forming a triangle, printed in a special ink at the back of the note changes color when tilted (This effect is lost in a forged note).

Iriodin: The denomination, in very large digits, is printed in transparent iridescent ink in the lower part of the back, which disappears when the note is tilted (In forged note it is not apparent at all).

Microtext: A text of miniscule letters is printed under the right-hand group of dark squares in the back. It could be perceived by the naked eye or with the aid of a magnifying glass. If photocopied the letters become distorted and illegible. Serial number: It is printed in black, which shines when illuminated with ultra violet light.

(Source: The New Banknotes of Israel, Bank of Israel 1999).

Medal for a Righteous Gentile – Maryna Falska

By Ben Yablok

The same law that established Yad Vashem, the Israeli memorial to the victims of the Holocaust, also provided for a program of recognition for Gentiles who risked their lives to save Jews during those years. This work continues to this day, out of an office in the administration building located near the entrance to the Yad Vashem Memorial in Jerusalem. Their website states that 21,310 (as of January 2006) such people have been identified and honored since the program began. The program originally provided for an honor ceremony, the awarding of a medal and certificate, and the planting of a tree on the grounds of the memorial. The website explains that they have run out of space for trees, and now have replaced that component by inscribing the name of the honoree on a plaque.

I was excited some years ago to obtain for my collection the copper colored tombac version of the medal. According to "Israel's Money and Medals" by Sylvia Haffner Magnus, only 50 were made and those were presented to the original commission members. Those medals (if my example is any indication) are uninscribed. More recently, I obtained an actual awarded medal. This one is inscribed with the name of a known historical figure. The medal is in a white metal; apparently the original presentation ones in 1965 were silver but in 1980 they switched to copper nickel.

The inscription on mine reads in Hebrew and French:

A symbol of gratitude from the Jewish people **to Maryna Falska**

I looked up this name on the web and found out that this woman was somehow involved in the work of the famous Janusz Korczak who cared for Jewish children and willingly went to Auschwitz on the train with them, where he perished. I was curious as to what Ms. Falska's role was, when she was honored, and what happened to her.

On a recent trip to Israel, I made a point of visiting the newly redone memorial exhibit at Yad Vashem. I brought with me a color scan of the medal, thinking perhaps someone there could give me some information. (I didn't think it was smart to bring the original, and I was right.) I was directed to the office of the Righteous gentiles mentioned above. The woman working there greeted my wife and me graciously and asked how she could help us. Once we explained our mission, her tone turned very cold. "How come you have this medal . . .Where did you get it . What auction did you buy it from? etc." I explained that I am a

collector/educator who acquires item of historic interest for study and teaching purposes. She was not that impressed. We waited some 15 minutes for the head of the office to appear. We had the distinct feeling that we would be challenged and accused by some bureaucrat.

Eventually, Dr. Mordechai Paldiel appeared and called us in to his office. I went through the spiel again. He also had questions but in fact was very well spoken and helpful. He called for the file on Maryna Falska, opened it front of us, and leafed through the documents. (We were amazed that with 21,000 files, it was produced so quickly. We were also amazed that the whole thing wasn't stored on computer, but that apparently requires funding they don't yet have.)

After reading through the thin set of papers in the file, Dr. Paldiel was able to tell me a few facts. He also referred me to a set of volumes on his shelf. Named *The Encyclopedia of the Righteous among the Nations*, these volumes encapsulate the stories of each of the honorees of Yad Vashem. And in volume one, on page 212, I read Maryna Falska's story.

She worked in a children's institution called Nasz Dom "("Our Home") in Warsaw. During the German occupation, she took in a number of Jewish children. She didn't send them to school but tutored them herself so that they could continue their studies. She shielded them from the suspicions of other children as well. She was in touch with Janusz Korczak and he entrusted her with his private archives. In the summer of 1944, after the Warsaw uprising, the Germans evacuated this home to a nearby village. Falska was so shocked by the event that she collapsed and died of a stroke. The home was reopened after the war and eventually named after her.

Yad Vashem honored her on April 14, 1985. A tree was planted in her memory. Speaking at the ceremony was Chana Gedalevitch, an Israeli who had been in that home and survived the war due to Falska's efforts.

The records show that the medal and certificate were sent to Warsaw in 1987, presumably to display in the institution named for Falska. However the home later closed down. The certificate of honor was actually returned to the Israeli foreign office and made its way back to Jerusalem, where I held it in my hands. The medal, however, disappeared. Perhaps some one recognized the value this medal might hold for the collecting community and that's how it made its way to auction.

I acknowledged Dr. Paldiel's concern that these items not just become commercialized. I assured him that my motives were educational, and that the medal might serve the memory of the righteous more effectively by coming to the attention of a new generation of Jewish children, than by

simply sitting in an office drawer. He allowed me to xerox the certificate, and we parted amicably. Considering how somber the visit to the Yad Vashem exhibit is, I found this little episode to be somewhat uplifting.

Although there should be over 20,000 such medals in the world, I imagine that most of them would be treasured heirlooms. On the other hand, as this generation ages and passes on, other examples might well come into collector hands.

The certificate is printed in orange and black ink on cream paper, approximately 10 by 17 inches. My translation of the Hebrew/French text follows:

Diploma of Honor

This diploma attests that in a meeting on the 23rd of Nisan 5745 / 14 April 1985 the Committee to Honor the Righteous among Nations associated with Yad Vashem, on the basis of testimony brought before it, has decided to give honor and appreciation to Maryna Falska - because, in the years of the European Holocaust she risked her life to rescue Jews from their pursuers - and to award her the Righteous Gentile Medal, and to authorize the planting of a tree in her name in the boulevard of Righteous Gentiles upon The Mount of Remembrance in Jerusalem.

Done this day in Jerusalem, Israel 16 Tishrei 5746 / 1 October 1985

The Story of MOSES

Facts about the life of Moses, as with others in ancient times, may or may not be entirely accurate. The dates of Moses's birth and death are hard to establish. Many contemporary authorities believe that the exodus took place in the 13th century BC.

As the story goes ...

Moses was the son of Amram and his wife, Jochebed, a Levite. He is known as the legendary Hebrew liberator, leader, lawgiver, prophet, historian, and founder of Israel, or the Jewish people. According to the Hebrew Bible, Moses led the Israelites out of slavery in Egypt and into the desert, and received the Torah of Judaism from God on Mount Sinai. The Torah contains the life story of Moses and his people until his death at the age of 120 years, according to Jewish count was in the year 2488, or 1272 BCE. Arising in part from his age, but also because 120 is elsewhere stated as the maximum age for Noah's descendants (Genesis 6:3), "may you live to 120" has become a common blessing among Jews.

Moses's greatest legacy was probably expounding the doctrine of monotheism, which was not widely accepted at the time, codifying it in Jewish religion with the 1st Commandment, and punishing polytheists. He is considered a prophet in Judaism, Christianity, and Islam.

The birth of Moses occurred at a time when the current Egyptian Pharaoh had commanded that all male children born to Hebrew slaves should be killed by drowning in the Nile river. The Torah leaves the identity of this Pharaoh unstated. But he is believed by some to be Ramses II; other, earlier pharaohs have also been suggested including a Hyksos pharaoh or one shortly after the Hyksos had been expelled.

Jochebed, the wife of the Levite Amram, bore a son, and kept him concealed for three months. When she could keep him hidden no longer, rather than deliver him to be killed, she set him adrift on the Nile river in a small craft of bulrushes coated in pitch. The daughter of Pharaoh discovered the baby and adopted him as her son, and named him "Moses" (considered to mean "to draw out"). By Biblical account, Moses' sister Miriam observed the progress of the tiny boat. Miriam then asked Pharaoh's daughter if she would like a Hebrew woman to nurse the baby. Thereafter, Jochebed was employed as the child's nurse, and he grew and was brought to Pharaoh's daughter and became her son.

When Moses reached adulthood, he went one day to see how his brethren, slaves to the Egyptians, fared. Seeing an Egyptian mistreating a Hebrew, he killed the Egyptian and hid his body in the sand, supposing that no one who would be disposed to reveal the matter knew of it. The next

day, seeing two Hebrews quarreling, he endeavored to separate them, whereupon the Hebrew who was wronging the other taunted Moses for slaying the Egyptian. Moses soon discovered from a higher source that the affair was known, and that Pharaoh was likely to put him to death for it; he therefore made his escape to the Sinai peninsula and settled with Hobab, or Jethro, priest of Midian, whose daughter Zipporah he in due time married.

There he sojourned forty years, following the occupation of a shepherd, during which time his son Gershom was born. Moses is also said to have had an Ethiopian wife, according to Numbers 12:1. (However, the 11th century Talmudic commentator Rashi stated that this is merely a reference to the beauty of Zipporah.

One day, as Moses led his flock to Mount Horeb, he saw a bush burning without being consumed. When he turned aside to look more closely at the marvel, God spoke to him from the bush revealing his name to Moses. God also commissioned him to go to Egypt and deliver his fellow Hebrews from their bondage. He then returned to Egypt.

Moses was met on his arrival in Egypt by his elder brother, Aaron, and gained a hearing with his oppressed brethren. It was a more difficult matter, however, to persuade Pharaoh to let the Hebrews depart. This was not accomplished until God sent ten plagues upon the Egyptians. These plagues culminated in the slaying of the Egyptian first-borns whereupon such terror seized the Egyptians that they ordered the Hebrews to leave.

The long procession moved slowly, and found it necessary to encamp three times before passing the Egyptian frontier - some believe at the Great Bitter Lake, while others propose sites as far south as the northern tip of the Red Sea. Meanwhile, Pharaoh had a change of heart, and was in pursuit of them with a large army. Shut in between this army and the sea, the Israelites despaired, but God divided the waters so that they passed safely across on dry ground. When the Egyptian army attempted to follow, God permitted the waters to return upon them and drown them.

Following this, according to the last chapters of Exodus, the Tabernacle was constructed, the priestly law ordained, the plan of encampment arranged both for the Levites and the non-priestly tribes, and the Tabernacle consecrated. As the Bible next describes, Moses then led the Israelites to Mount Sinai, where God gave them the Ten Commandments and other laws contained in the Torah. Through these laws, God is said to have established a covenant with the Israelite people. The Israelites pledged to follow God's laws, and God promised to be their God forever. These laws were intended to establish the moral principles by

which the new Israelite nation would govern itself and through which it would manifest God's hope for just and right relationships among people.

When Moses first came down from Mount Sinai he saw that many of the Israelites had made an image of a calf out of gold, which they were worshiping. In his anger, Moses smashed the tablets containing the Ten Commandments. God was prepared to abandon the people for the sin of idolatry, but Moses interceded on their behalf. Soon after, he went back up Mount Sinai and was given a second set of the Ten Commandments.

Moses next prepared to lead the people from Mount Sinai to the promised land of Israel. However, the Israelite people, accustomed to slavery and uncertain of freedom, soon rebelled against God. They became convinced that they could not conquer the new land, and they constantly questioned Moses' leadership and their own faith in God.

As a consequence, the generation that left Egypt was not allowed to enter the promised land. The Bible describes Moses as once losing patience with the people and seeming to doubt God: rather than speaking to a rock to get water as God commanded, Moses struck the rock with his staff. For this, Moses was also destined not to enter the new land.

Near the end of his life, Moses taught the laws of the Torah to the new generation that had grown up in the desert. He then transferred leadership to Joshua.

The Torah ends with Moses' final blessing to the people, after which he ascended Mount Nebo, which is identified with Mount Pisgah, on the eastern edge of the Jordan River. Moses died there, able to see, but not to enter, the promised land.

The illustrated medal, supposedly made in the 17th century, is a religious medal that portrays the head of Moses. He is depicted with horns which was the belief at that time that all Jews had horns.

ALEXANDRIA IN EGYPT

Up until the 10th century, 90% of the Jews in the world lived in what are now considered Arab countries. But perhaps no place had as distinctive and rich a Jewish legacy as the city of Alexandria in Egypt. From the time the city was founded more than 2,300 years ago by Alexander the Great until 40 years ago, Jews played a prominent role in establishing it as a center of culture and enlightenment. Encouraged by Alexander the Great, they came in great numbers, at one point making up at least one-fourth of the city's population.

For centuries Alexandria served as the birthplace and home of many of the religion's leading thinkers, writers and poets. Philo, the first Jewish philosopher, was from Alexandria; the 12th-century sage Maimonides lived and wrote here for a time. The city faltered over the centuries, but was rebuilt in the 1800s, and the Jews returned, adding their active community to the large foreign population.

Until the second half of the 20th century, as many as 40,000 Jews lived in Alexandria in a prosperous cosmopolitan community that, though not integrated with the Muslim population, lived peaceably with it. They set up hospitals, schools, homes for the aged and charity programs, and they ran many of the city's successful businesses. Even today, although ramshackle and rundown, the grand department stores still bear the names of their Jewish founders: Cicurel, Benizon, Chamla.

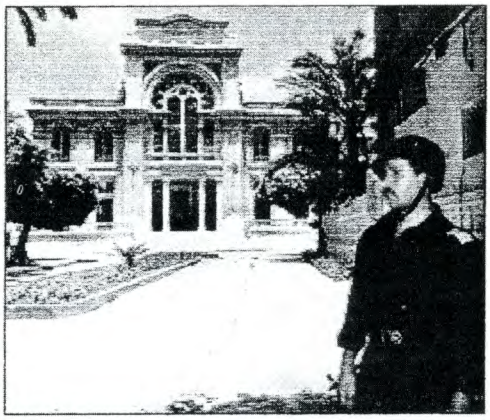
But after the creation of Israel in 1948, and in the aftermath of the Arab-Israeli wars, thousands of Jews fled Egypt. Others were evicted, or arrested and interned. Bank accounts were frozen, businesses confiscated and property seized. After King Farouk was toppled in 1952, Arab nationalism and anti-Jewish sentiment increased. New laws made it virtually impossible for Egyptian Jews to work in government or run their businesses. By 1975, the Jewish population in Egypt had shrunk to 200. Small communities were left only in Cairo and Alexandria.

The 150-year-old Eliyahu Hanavi Sephardic synagogue offers a glimpse of what the Jewish community was like in its prime. So magnificent was the synagogue there, that the rabbis said of it, "*He who has not seen it, has not seen the glory of Israel*" (Talmud Sukkah 51b). Speaking of grandeur, in a vast edifice of the Hellenistic period, the officers of the Alexandrine congregation would wave a flag to signal the congregants on distant benches when to respond.

The magnificent building, one of the largest synagogues in the Middle East, boasts towering Italian marble columns and seating for over

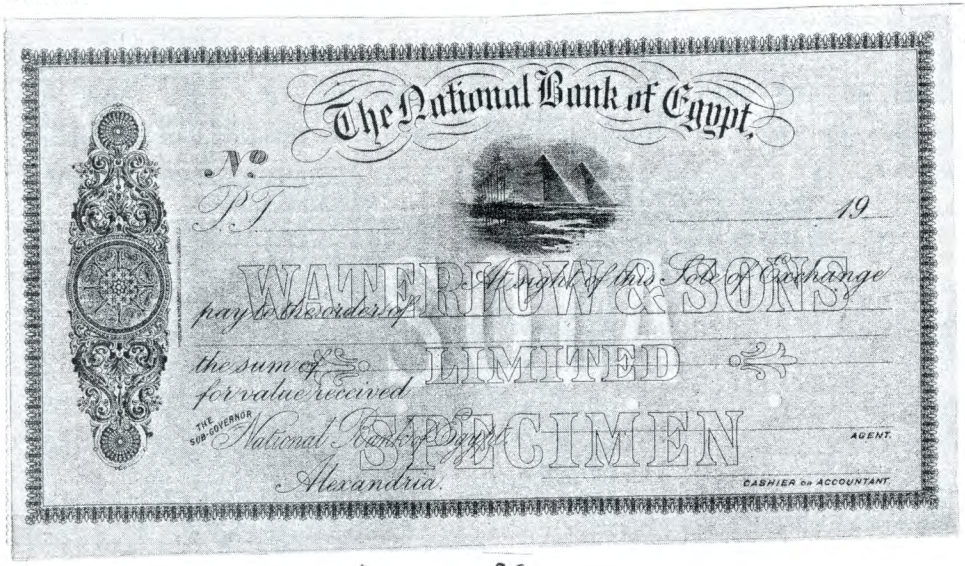
700 people. Polished brass nameplates marked the regular seats of its male patrons, with extra seating upstairs for the women. A closed chamber at the front of the building holds about 30 Torah scrolls, collected from the city's other synagogues when they closed.

In Alexandria, where once there were 16 synagogues, only the Eliyahu Hanavi remains. The others were sold, torn down and built over, or locked under government guard. The mansions of the wealthy Jews were sold or seized, the schools taken over and now used for Muslim students. Today the synagogue sits empty, occasionally visited by a member lighting candles of remembrance, rarely entered by a tourist wandering past on the busy street and constantly guarded by an Egyptian soldier. Twice a year, on the Jewish holidays of Passover and Rosh Hashanah, a small delegation travels from Israel to provide the necessary male contingent for religious services and to deliver kosher food.



No one knows what will happen to the remaining property when the last of Alexandria's Jews die, nor can they predict the fate of the antiquities that bear proof of a society that thrived for generations.

The Waterlow & Sons Ltd specimen check of the National Bank of Egypt Alexandria is from your editor's collection and serves as the numismatic illustration for this article.



The Enigmas of Agrippa

By David Hendin

Reprinted from the CELATOR

Agrippa II, great-grandson of Herod the Great, was the last reigning ruler of the Herodian Dynasty of ancient Judaea, thus his coins were the last Judean Royal coins ever issued. Agrippa II's coins were also the most varied ever struck by a Jewish ruler. There are at least five denominations and they were struck at various mints over a forty-year period.

Agrippa II played a critical role in the Jewish War. During the years leading up to the Jewish War, Agrippa II evolved as the most important and influential Jewish personality in the Roman world. Claudius assigned him the guardianship of the High Priest's robe in Jerusalem, which was not governed by Agrippa, but by the Roman prefects and procurators. Guardianship of the robe, however, gave him approval over the appointment of the High Priest. When Agrippa II's uncle, Herod, King of Chalcis, died in 48 AD, Claudius gave that throne to Agrippa II. In 53 AD, not long before Claudius died, he transferred Agrippa II to a larger kingdom, including his great-uncle Philip's former tetrarchy as well as some other areas. The young Agrippa II continued to acquire power, and in 54 AD Nero assigned to him a portion of the Galilee including Tiberias, Julias, and Tarichaeae.

By the time Agrippa II was around 28 years old, in 55 AD, he seemed to have control over his entire domain. This seems to have been marked by the first era mentioned on Agrippa II's coinage, but he did not begin to mint coins with his own name, as king, until just after the beginning of the Jewish War. This suggests that his newly-gained title (or possibly since he was from a legitimate Judean Royal Family, he may have thought of it as newly re-gained) may have been given to him by Nero in exchange for his support of Rome in the Jewish War. Along with the title "king" no doubt went many rights, including the right to issue coins in his own name.

There is no doubt that Agrippa II was a full client king of Rome. This does not necessarily mean that he was a complete traitor to his people. During the Jewish War there were two basic camps, the Zealots and the pro-Romans. The most prominent pro-Roman was Rabbi Yochanan Ben Zakki, who had himself smuggled out of the besieged Jerusalem in a coffin, and founded an academy for Jewish learning in Yavne, a town to the northeast.

Thus, Agrippa was certainly not alone in his support of a Roman-governed Jerusalem. The pro-Romans believed that Roman rule would still

allow Jewish institutions and teachings to flourish. But the Zealots, exemplified by those of Masada, preferred death to being subjugated to Roman rule.

Interestingly, Agrippa II remained a Jewish ruler of a relevant and profitable kingdom for 25 years after the Jewish War.

Agrippa II had two sisters, Drusilla and Berenice III. Drusilla first married Aziz, King of Emisa, and later married Antonius Felix, procurator of Judaea. Berenice III had three notable husbands (1. Marcus Julius Alexander, nephew of Philo and son of Alexander, alabarch of Egypt; 2. Her own uncle, Herod King of Chalcis; and 3. Polemo, King of Pontus.), almost became Empress of Rome, and reigned as Queen alongside her brother Agrippa, as confirmed in a first-century Latin inscription from Beirut. The inscription commemorates the restoration of a building by "Queen Berenice" and "King Agrippa II." Berenice may have been the most fascinating female in Judaea during the Roman period.

Agrippa's pre-royal coinage is fascinating. The coins may have been issued at five mints: Tiberias, Sepphoris, Caesarea Paneas, Caesarea Maritima, and an unknown mint. The coins of Tiberius are virtually identical to the coins struck in that city by Agrippa II's great-uncle Herod Antipas (4 -40 AD).

But most of the rest of the coins struck under Agrippa II, particularly the coins with his royal name, struck after 65/66 AD are strictly Roman Provincial in nature, and mostly carry the portraits of Nero, Vespasian, Titus, or Domitian along with reverses that name Agrippa II as king according to the years of his reign. Many aspects of Agrippa II's royal coinage suggest that the series is somehow connected to the Judaea Capta coins that were struck locally at Caesarea Maritima. One coin (Hendin-580), struck near the end of the Jewish War actually proclaims "Victory of Augustus "

Agrippa II was a genuinely complicated personality who ruled over large parts of the ancient Holy Land for some 40 years that were critical to the development of Early Christianity, during the last half of the first century.

On the left is a coin of Agrippa II with the portrait of Domitian and a reverse very much resembling the classic Judaea Capta reverse of coins struck at Caesarea Maritima (H-600). On the right is a coin of Titus struck at Caesarea Maritima with the classic Judaea Capta reverse (H-743).

This coin of Agrippa II (H-588), struck near the end of the Jewish War.

THE METAL TOKENS
Of The
COOPERATIVE SETTLEMENT MOLEDET

By Ady Bar-Tov

This article brings another chapter in numismatics of the Jewish settlements in The Land of Israel, in the first half of the 20th century. There are no records available of the actual amount of tokens that circulated in Moledet. We must rely on recollections of the early settlers for any information. We must also rely on those collectors of these tokens for knowledge.

The author had the good fortune to acquire a small group of Moledet tokens saved as souvenirs by an early member. This article is based on his research.

The cooperative settlement Moledet was established in July 1937, as a part of the "Wall and Tower", an instant settling in one night. The settlers were young Jews coming from Germany before the Second World War. In the first years they lived in a form of a kibbutz but in 1944 they decided to change and to live as a Cooperative Settlement. Out of this came a separation. All those who choose to continue living in a kibbutz form, left and established a new settlement. All the others remained in the place. The number of members today is about two hundreds, add to them another two hundred residents, not members and two hundred and fifty children.

The cooperative settlement Moledet is located not far from Nazereth and its inhabitants make their living from agriculture: Barn, chickens and grapefruits.

To understand the tokens' subject there is a need to remind the reader of the definitions of the Kibbutz and the Cooperative Settlement (Moshav and Shitufee). The "Kibbutz" is a cooperative community which every one of its members invests what he can and in return receives every thing he needs. The members are sharing its property, are eating together and are raising their children together in one children's home separate from the parents.

The "Cooperative Settlement" is almost the same but differ in two things: The members are eating every one in their own home, using foods of their choice. The children are living with the parents in their family home.

The Cooperative Supermarket (Tzarchania)

The form of life in which the cooperative settlement members choose to live, included cooking at home. To obtain the food the settlement was obliged to open a store, which enable the members to buy food, everyone according to his own taste every day. The solution was to open a cooperative supermarket in which the members could purchase not only food but also the necessary utensils concerned with cooking and eating. The community members decid together about the budget for every individual to buy food. In 1944 the supermarket of Moledet was established.

Another basic problem was: How the buying process was to be carried out while the members didn't have any mean of payment? The solution was to produce a community inner money, which was given as a monthly allocation to every individual according to the criteria of age, sex, and health condition, so that the members could maneuver their buying according to their needs.

This could explain why the supermarkets were established the first thing in the cooperative settlements., while they were developed much later in the fifties in the kibbutzim. Also there was a great difference between the products on the supermarkets' shelves of the kibbutzim and the cooperative settlements.

The community tokens of cooperative settlements and the kibbutzim

One of the paper tokens of Moledet (From Jacob Koren's collection)

The community tokens were printed locally or in another kibbutz, on cardboard paper without any sophistications against forgery. These tokens were carrying the name of the cooperative or the kibbutz and the signature of the treasurer. They were valid only in this particular settlement. The technical details, denominations, colors and appearance were left to the discretion of the treasurers. The denominations name were the British mandatory Lira and Mil.

The metal tokens of Cooperative Settlement Moledet ..

Lately I received from one of the Moledet members, Tzvi Gur, a batch of unknown different metal tokens, very similar to the metal tokens of Kibbutz Einat, about which I wrote not long ago and there I said that they were supposed to be the only metal tokens of the kibbutzim. That was not totally accurate, and only now I recognized it.

After a short investigation I found out that the Moledet metal tokens were much older than Einat's. Although they were looking the same and technically having the same design, numismatic alloy, they belonged to two-different categories:

The Einat metal tokens were substitute to real money and each one had a denomination, while the Moledet metal tokens had no denomination. Each one had a different color and represented another defined product. To understand the whole thing the reader has to follow the construction and the way the supermarket was working: Beside the shelves with the usual products there was a cupboard divided into compartments, one for each family. In the morning, before going to work, one of the family left in a basket a list of products needed with the regular paper tokens. At noon, the basket filled with the products and the change could be picked up. To prevent waste by bringing too much or backing too many, there were 4 products which were missing from the shelves: white- bread, black-bread, milk and "Challah"- the Saturday bread. These products could be purchased separately.

For this purpose there was at noon time for only one hour, a special woman, a member of the settlement, in a corner of the supermarket and sold those products. To buy them a member had first to purchase special tokens in the supermarket. The tokens came in different colors, each color for a certain item. They could not be a substitute for money.

From nine different tokens I checked, five had a round shape. The other four were also round but a quarter of them was missing in the lower part to show that they are worth half the value.

The tokens' shape and dimensions

The metal of the tokens was aluminum, 0.8-2.4 mm. thick., weights 1.5-1.8 gr. and 1.6-2.4 gr., anodized with the colors: Black, Yellow, Pink and Clear. Also bronze tokens 0.6 mm. thick., weights 5.4 gr. and 4.6 gr. with the natural color. All the tokens had on top a hole through of 4.2-5 mm. diameter. On one side there was a stylized emblem consists of two letters, the initials of Tzarchaniat - Moledet (Moledet's Supermarket).

The value of each token was according to the color as follows: Black - whole disk- one loaf of black bread, cut disk-half loaf. Pink -whole disk-four rolls, cut disk-two rolls. Clear -whole disk-one liter of milk, cut disk-half liter. Bronze -whole disk-one loaf of white bread, cut disk-half loaf. Yellow -whole disk-one challah

The reason to make the tokens from metal were simple. First they represented the same product all the years, in the same system and secondly had no wear. They were a cheap local, hand made products and easy to make because there was no need to prevent forgery.

An exception of a few clear aluminum tokens with a little larger diameter were found.

Although the tokens used in the kibbutzim and the cooperative settlements ceased to be a tender in the eighties, these metal tokens were valid till the mid nineties.

Einat token

Moledet token

The emblem on a token

JEREZ DE LA FRONTERA

Jerez de la Frontera (in former times also known as Xerez or Xeres) is a city and municipality in the province of Cádiz in the autonomous community of Andalusia in southern Spain. It had 196,275 inhabitants (2005), being the 5th city in Andalusia in population terms. It is where sherry originated and it is one of the original centers of Flamenco. Frontera refers to its location formerly being on the frontier, or border, between the Moorish and Christian regions of Spain.

Jerez de la Frontera had a Jewish community with a separate Juderia as early as the time of the Moors. When Alfonso X., the Wise, conquered the city in October 1264, he assigned houses and lands to the Jews. The Juderia, which was located near S. Cristobal Street and extended along the city wall, included ninety-six houses, large and small, and had two synagogues and two "casas de la merced," institutions for aiding and housing the poor.

Near one synagogue were the "casas del reab" (houses of the rabbi); Don Todros, father of Don Yuçaff, is mentioned as being the occupant in 1264. Near the other synagogue was the house of Rabbi Yuçaff. Upon the conquest of the city several Jewish families received houses by command of the king. Among the richest and most influential Jews in Jerez was Çag aben Açot, who was the representative of the community at the repartition of the taxes in 1290, and his relatives Judah aben Açot, Bonet aben Açot and Abraham aben Açot. The Jews of Jerez engaged in business. One Yuçaff Alcaçabi, who had laid in large quantities of salt pork in his houses and lost everything he possessed, because he had favored the Moors, did not receive the house which had first been assigned him.

The Jews also engaged in viticulture. Jerez wine being the most valued wine of Spain. There were also tailors (Cedillo Alfayate is mentioned), rope-makers (Çag el Cordonnero), and shoemakers among them. The Jerez Jews, who in 1294 paid King D. Sancho IV. 5,000 maravedis in taxes, were freed by the king from the payment of tolls throughout the kingdom, and were assured of the same favor as was enjoyed by Christians and other inhabitants of the city—a privilege which was confirmed by Kings Fernando IV. and Alfonso XI. (December 30, 1332).

In the second half of the fifteenth century the Jews of Jerez suffered from the enmity of the Christian population. In 1459 the city council gave a portion of the Jewish cemetery to a Christian inhabitant; and in spite of the protests the Israelite community, and regardless of their appeal to a

decree of May 25, 1455, issued by Henry I., according to which the synagogues and Jewish cemeteries were not in any way to be violated, the council in March, 1460, granted another portion of the cemetery to a Christian who desired to build a house upon it.

At the same time the following incident occurred. Certain monks who applied to a rich Jew for alms, but were turned away, desired to avenge themselves on the whole community. They accordingly exhumed the body of a baptized Jew that had been buried in the Christian cemetery, and took it to the Jewish burial ground, hoping to create the impression that the act had been committed by the Jews. The affair came before the duke or the governor, who wished to have the king's opinion on the subject and to keep all the Jews in the city under arrest until the king's decision should arrive.

The influential Judah ibn Verga of Seville exerted himself on behalf of the terrified Jews, and as the innocence of those who had been slandered was soon proved, two of the monks were burned at the stake, while the others, at the intercession of the people, were banished for life.

Although the Jews who continued practicing their religion were not an object of persecution on the part of Holy Office, they were a target of suspicion because it was thought that they urged *conversos* to practice their former faith. On March 31, 1492, Ferdinand & Isabella promulgated a decree ordering the expulsion of Jews from all their kingdoms. Jewish subjects were given until July 31 of the same year to choose between accepting baptism and leaving the country definitively. Although the decree allowed them to take all their possessions with them, land-holdings, of course, had to be sold, and gold, silver and coined money were forfeit. The reason given to justify this measure was that the proximity of unconverted Jews served as a reminder of their former faith and seduced many *conversos* into relapsing and returning to the practice of Judaism.

A delegation of Jews, headed by Isaac Abravanel, offered a large sum to the monarchs as compensation for the revocation of the edict. It is believed that the Kings rejected the offer under pressure of the Inquisitor General. It is said that he burst into the room and threw thirty pieces of silver on the table, asking what would be the price this time to sell Jesus to the Jews. Although likely apocryphal, along the margins of this story one sees the influence of the Inquisition on the idea of the expulsion of the Jews.

The number of the Jews that left Spain is not known, not even with an approximation. Historians of the period give extremely high figures of

800,000 people, and Isaac Abravanel of 300,000. Nevertheless, current estimates significantly reduce this number. The Spanish Jews emigrated mainly to Portugal (where they were later expelled in 1497) and to Morocco. Much later, the Sefardim, descendants of Spanish Jews, established flourishing communities in many cities of Europe, North Africa, and, mainly, in the Ottoman Empire.

Those who remained enlarged the group of *conversos*, who were the principal concern of the Inquisition. Given that all the Jews who remained in the Kingdoms of Spain had been baptized, continuing to practice Judaism put them at risk of being denounced. Given that during the three months prior to the expulsion there were numerous baptisms--one can logically assume that a large number of them were not sincere, but were simply a result of necessity to avoid the expulsion decree.

One Sunday morning, while surfing the internet, your editor came across a coin of Ciudad de Jerez de la Frontera. The coin was dated 1862, with the inscription on the reverse and the seal of the city on the obverse. Two hours later, the Jewish connection was discovered.

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"PERFORMING ARTS"

ISRAEL 59TH ANNIVERSARY COMMEMORATIVE COIN
Legal Tender issued by the Bank of Israel

The 59th Independence Day coin celebrates Israel's internationally acclaimed Performing Arts - Music, Theater, and Dance.

Israel's vibrant theater scene features playwrights from many different origins who contribute to the creation of varied and interesting theatrical productions. The National Theater, **Habima**, was founded in Moscow in 1918, under the auspices of the Moscow Art Theater, guided by Stanislavski, and later moved to Tel Aviv. The **Cameri** Theater has staged over 500 productions in its 69 years of existence. It is located in a modern Performing Arts complex in Tel Aviv, adjacent to the **New Israel Opera**.

Israel's **Batsheva Dance Company** is among the leading modern dance companies in the world.
The **Israel Philharmonic Orchestra,** directed by Maestro Zubin Mehta, performs over 200 concerts a year in Israel and abroad. Its opening concert, in December 1936, was conducted by Toscanini. In December 2006, the Israel Philharmonic Orchestra proudly celebrated its 70th Anniversary.

The enchanting design of this coin puts the spotlight on the artists of the performing arts.

Coin Design: **Asher Kalderon**

No.	Cat. No.	Metal and Finish	Face Value	Mint Mark	Diameter (mm)	Weight (g)	Maximum Mintage
1>	31764300	Gold/917 22k, Proof	NIS 10	"ם" (Mem)	30	16.96	444
2>	21764380	Silver/925, Proof	NIS 2	"ם" (Mem)	38.7	28.80	1,200
3>	21764300	Silver/925, Proof-like	NIS 1	Star of David	30	14.40	1,200
4>	71764331	Set of the 3 above coins					
5>	71764222	Set of the 2 silver coins					

ISRAEL GOVERNMENT COINS & MEDALS CORP., LTD.
P.O. BOX 7900 JERUSALEM, 91078 EMAIL: MEDALS@COINS.IL